THE

AMERICAN SOCIALIST.

DEVOTED TO THE ENLARGEMENT AND PERFECTION OF HOME.

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Communications for the AMERICAN SOCIALIST are invited from all friends of its purposes. Its editors, however, must be the judges of the fitness of articles sent; and they can not undertake to return manuscripts that do not suit them, unless the writers expressly request it and inclose postage money when the manuscripts are sent.
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THE POWER OF AGREEMENT.

THE following letter was written in reply to one addressed to the editor of the AMERICAN SOCIALIST proposing a coöperative enterprise and inviting him to send some one "to counsel, advise and instruct." The answer returned may fit other cases, and we therefore make it public:

"*Oneida, Aug.* 29, 1877.

"MR.———:

"Your account of the initiatory steps taken in your place toward coöperation is very interesting. We have realized in our own practical life so many advantages from the principle of agreement that we are always ready to encourage others to move in the same direction. We are confident that the time is not far distant when multitudes will inquire for ways in which they can coöperate for mutual benefit. The whole question turns in our minds on the power of agreement. Persons will find themselves able to coöperate just to the extent that they can agree. Perfect coöperation or Communism can only come with perfect agreement; but a half loaf, and half of a very small loaf, is better than none. Let people begin with whatever degree of coöperation they are prepared for, and not attempt too much. The English have realized immense advantages from distributive cooperation, and now they are advancing to productive coöperation, *i. e.*, putting together the means which they have saved by avoiding through distributive cooperation the profits of the middle-men, and investing them in buildings, factories and farms. This latter branch of coöperation is more difficult than the former; but the English coöperators have been prepared for it and will doubtless succeed. American coöperators can learn much by studying the experience of their English cousins in both distributive and productive coöperation. The AMERICAN SOCIALIST will carefully watch for the results of English coöperation in both branches, and publish whatever seems calculated to benefit its readers. Indeed, to do this with reference to all forms of cooperation and Communism appears to be our appointed work at present. We can not take the responsibility of individual experiments of any kind, and it is probably not best that our attention should be thus diverted from our main work. We shall always be ready to give such counsel as we can on specific points which our experience as practical Communists has covered, but more should not be expected of us. And, after all, we conclude that candidates for coöperation and Communism will in many respects have to work out the problems before them for themselves. They know better than others how far they can agree, and therefore how far they are prepared for coöperation. The strong Communities have grown strong by solving, each for itself and step by step, the problems of associative life. Perhaps you and your friends are only prepared for common partnership—you may be prepared for something far better; but even this low form of coöperation can give results quite superior to simple individualism—can make even farm life comparatively happy—free from troublesome care and vexation—by the distribution of labors and responsibilities, and taking greater advantage of labor-saving conveniences.

"Trusting that you and your friends will carry out some coöperative plan that will help others and yourselves, and that you will report progress from time to time through the SOCIALIST, I subscribe myself,

"Very truly yours, W. A. H."

*AMERICAN COMMUNITIES.**

POINTS OF RESEMBLANCE AND OF CONTRAST.

III.

THESE eight Communities are all large land-owners excepting the Perfectionists, who are chiefly engaged in manufactures. The Harmonists are also large manufacturers, but own and cultivate great areas of land. The Shakers own so much land they don't care to have the precise number of acres known; they also keep in operation several branches of manufactures. The Inspirationists own over 25,000 acres in the fertile State of Iowa, but manufacture woolen and cotton goods. The Separatists have a splendid farm of 7,200 acres, but have also shops and a woolen factory. Aurora-Bethel, Icaria, and the Respirationists are more nearly agricultural, having only a few necessary shops, and some simple manufactures like milling, wine-making, etc.

HIRED LABORERS.

All of the Communities employ outsiders as laborers: the Icarians, Respirationists and Aurora-Bethel but few; the Shakers, Harmonists, Inspirationists, Separatists and Perfectionists considerable numbers. The practice has both its benefits and its evils. It is an evil and to be regretted so far as it tends to lower the *morale* of the members and interferes with the attractions of industry. It is a benefit and to be encouraged so far as it furnishes remunerative work to those who would otherwise remain unemployed and improves their conditions.

GREGARIOUS INDUSTRY.

Several of the Communities have fallen upon similar customs respecting labor; one of which is to work *en masse*, or muster together in "bees" for the performance of certain definite jobs. The Perfectionists have always made great account of this custom, both as a means of increasing the attractiveness and also the productiveness of labor. In earlier days they had "bees" for cutting and husking corn, working in the hay-field, harvesting peas, beans, etc., in which men and women and children took part with great enthusiasm. At present these occasions of gregarious industry are more confined to indoor labor, taking volunteers by scores to the kitchen, laundry and fruit-packing room; but there are still occasional outdoor "bees," especially in the harvesting of fruit. At Aurora-Bethel those who work in shops turn out when there is an urgent demand for labor in the harvest-field; and the same occurs at Zoar and Amana, men and women and children all working with common zeal for the common weal. At Economy, when the work of the harvest crowded, all hands used to join in the work, enlivening the labor with their German songs.

The old Associationists of the Fourier epoch, we recall, used to take great delight in occasions of this sort. We turn to an old *Harbinger*, and find a sketch by William Henry Channing of a Fourth-of-July at the North American Phalanx, from which we extract a single passage in point: "And now once again, the afternoon being somewhat advanced, the demand for variety was gratified by a summons to the hay-field. Every rake and fork were in requisition; a merrier group never raked and pitched; never was a meadow more dexterously cleared; and it was not long before there was a demand that the *Right to Labor* should be honored by fresh work, which the chief of the group lamented he could not at the moment gratify."

THE COMMON VIRTUES

of honest dealing, industry, temperance, etc., flourish in all the Communities. The Communists contribute no paupers, no drunkards, no criminals, no fools, to the institutions made necessary by the abundance of these persons in common society.

THE SOCIAL RELATION.

The Shakers and Harmonists are celibate; the Inspirationists and Separatists permit marriage under restrictions; Aurora-Bethel favors marriage; Icaria makes it obligatory; the Respirationists have peculiar views on the sexual question, but claim to have risen from monogamy into a state of practical celibacy; the Perfectionists call their social system complex marriage, or the marriage of each to all. It is noteworthy, that while the Separatists, commencing with celibacy, subsequently adopted marriage, the Harmonists, who began with marriage, afterwards adopted celibacy, and that the Respirationists are traveling the same road.

CHILDREN.

The Harmonists and Shakers are alike in adopting orphans and other wayfaring children, and training them up in their habits and prineiples, in the hope of making valuable members. The Separatists took up marriage again, after practicing celibacy, on the supposition that they could raise better members than they could otherwise obtain. The Respirationists claim that in proportion as their people enter into the peculiar evolution that constitutes the New Life the propagation of the species decreases. The Perfectionists have a system of select breeding of children from which they anticipate favorable results.

DRESS.

The Icarians, Aurora-Bethelites, Separatists and Respirationists have no distinguishing costume for men or women. The Perfectionists have no peculiar dress for their men, but such of their women as choose wear a short dress and pantalets, and cut their hair short. The male Inspirationists are distinguished from the Gentiles only by a vest which buttons up to the throat; but their women, besides donning short-gowns, wear their hair in a black cap, while no one is destitute of a kerchief that covers both neck and breast. The Harmonists have a rather picturesque dress for both men and women—the men with their roundabout spencers and broad-brimmed hats; the women with their short loose-gowns and Norman caps. The Shakers have a distinguishing costume for both men and women, familiar to every body. The Communists are all alike in dressing plainly but comfortably. If you see among them no "costly apparel" on the one hand, you will see few rags on the other.

(*To be Continued*).

* The writer of this series would be glad to receive corrections of any of its statements.

HOW TO INCREASE WAGES.

WITH wages so low that many workingmen can hardly support their families from their daily earnings, every laborer is anxiously looking about for some means of bettering his condition. It is in some respects the most deplorable of all situations, to live day by day under a cruel uncertainty as to one's supply of bread for the morrow; and the situation is rendered doubly aggravating when there is a wife and children to add to the burden, and increase the suspense.

Now there are two ways by which a laboring man may improve his condition. The most obvious method, and hence the one about which the most clamor is made, is, to have his wages increased. This is a very simple way to dispose of the matter, and it would be the easiest, if employers had always the disposition and the means to accede to the demands of the working-

classes. But unfortunately the disposition is often wanting, and the means yet more often; the fact being that at the present time, in addition to this indisposition, many manufacturing and other organizations employing labor are struggling hard to keep themselves afloat, and are in no condition to increase wages, unless they are willing to carry on their business at a loss, and at the risk of bankruptcy; and this is what few individuals or corporations will consent to do, merely out of benevolence to their operatives.

Such is the present condition of things in this country, and it is futile to expect any immediate change. The laboring man may as well face the probability that he will have to work for a long time to come at present wages, and set about other means of improving his circumstances than by relying on better times and better pay. That such times will sooner or later come is probable; but they will not come at once, and it is the part of wisdom not to try to shirk the inevitable, but adapt one's self to things as they are, and make the best of them.

If then there is no immediate prospect of better wages for workingmen, the obvious method of improving their condition is to devise some method of making their wages go farther than they now do. If a man gets a dollar per day for his work, and he can find a way to make that dollar purchase for him as many of the comforts and necessities of life as he formerly obtained for a dollar-and-a-half, he is obviously just as well off with his dollar as when he had his dollar and a-half. The question remains, how to do it; for if we can find a way to make a dollar do the work of a dollar-and-a-half, we have practically effected an increase of wages amounting to fifty per centum.

And to begin with, we will say, that we do not consider this as difficult a matter as it would seem at first sight. An acquaintance with many of the economies which we will suggest has convinced us, that the disposition to set to work in a practical way is about all that is needed.

We will begin, then, with the matter of rents, and we will suppose that there are twenty workingmen, with their families, each living in his separate house, for which each pays a specified rent. The rent of a house suitable for such a family would be from eight to twelve dollars per month—let us call it ten, for the sake of fixed data. At ten dollars per month, then, these twenty families would pay $2,400 per annum in rents. Now, instead of each family having its separate dwelling, suppose the twenty families should club together and hire a single dwelling which would contain them all. There is no doubt that if such a building could be found outside of the larger cities, it could be rented for $1,600 per annum, which, when compared with the $2,400 actually paid, is equivalent to the difference between a dollar and a dollar and a-half. Calling the rent of the building ten per cent. of its value, which is a high estimate for the times, it would make the value of the building $16,000. Estimating the number of persons in each family at five, which is about the average, according to the last census, this would give an aggregate of 100 souls, in the combined family, all told. We have known a family of 200 persons to live happily, and not uncomfortably, in a building whose cost was less than $10,000, and we think we are safe in assuming that a dwelling could be erected at a cost of $16,000, which would accommodate 100 persons comfortably.

It may be said that it would not be easy to find buildings of this size, adapted to such a use. To this it might be replied, that wherever it is found that a building will rent for ten per cent. of its cost, there are always plenty of men ready to erect such buildings. But it is not necessary to wait for this. It is quite surprising to one who sees the operation for the first time, with what facility any large building—dwelling-house, hotel, factory, and we might almost add barn or church—can be transformed into a comfortable aggregative residence. We know of men who have had practice at this business, who would undertake to transform any kind of a building that was adequately put together, into a comfortable dwelling, and adapt it to its maximum capacity for receiving inmates, in a very short time, and at a comparatively small expense. Experience has shown such men that there is a large amount of waste room in every private house, for which rent must be paid exactly the same as if it were wholly utilized; and one of the great economies of an aggregative dwelling is, that it has absolutely no waste room at all, but that every inch of space, from cellar to garret, is, or can be, put to good practical use.

Having written thus far, our attention was called to an editorial in a late No. of the *Scientific American*, pointing in the same direction we have indicated. We quote a few paragraphs:

"We find in the New York *Times* a communication, very intelligently written by the wife of a workingman, in which she sums up the actual least cost of supporting her family, which includes her husband, self and five children, the latter under nine years of age. As a matter of statistical information this schedule is of exceptional value. It is as follows:

Weekly.		Daily.	
Rent,	$2.00	1 Quart Milk, 6 cts.	$0 42
1 Barrel Wood,	.25	2 Quarts Potatoes, 6 cts.	.42
2 Pails Coal,	.16	2 8-cent Loaves,	1.12
Burial Society,	.22	1½ Pounds Meat, 20 cts.	1.40
Oatmeal,	.14	Salt,	.02
2 Pounds Butter,	.60	Pepper,	.02
3½ " Sugar,	.40	Mustard,	.02
½ Gallon Oil,	.09	Matches,	.01
2 Cakes Soap,	.14	Starch,	.03
1 Pound Soda,	.03	Bluing,	.01
½ Pound Tea,	.25		
Newspapers,	.12	Total,	$3 47
Shaving,	.10		4 50
Total,	$4.50	Total,	$7.97

"Here is 97 cents more than the dollar a day wages which our contemporary's contributor says she undertook to live upon for some time, and failed. Now, the above are retail prices, and the commodities are probably purchased of small dealers, so that the goods have been numerously handled, and repeated profits thus added. It has been determined by Prof. Fawcett, the well-known English political economist, that the loss incurred by average workingmen, on account of their articles passing through the hands of shopkeepers, is about 20 per cent. Deducting the $2.00 rent, and taking off this proportion from the remainder, we have a balance of $4.78 as the actual cost of the food, etc., less shopkeepers' profits. Now the rent quoted amounts to $104 per year, or about one-fourth of the total expenses. This is a large proportion to pay for rent. In England the same item amounts rarely to more than one-eighth of the amount of wages earned. We find it stated that the general 3 shillings and 6 pence (87 cents) per week dwelling is largely used by families earning 30 shillings ($7.50) per week, which last is about the same as that earned in the case under consideration.

"It will be obvious that the problem before us is how to reduce the cost of living to the workingman; and of this we may learn something from what has been done in England. There societies for this very object have for some time been in successful existence. The Permanent Building Society, of Leeds, has furnished healthy tenements at very low rates to about 200 families. In Burnley, another society has assisted hundreds by advancing money on mortgages paid by easy installments. The arrangement is such that the workman pays a small subscription to the society until enough has been contributed to warrant the association buying and conveying to him the house in which he lives. The same has been done by large employers, like the Messrs. Ashworth and the late Sir Titus Salt; and in London there is a large corporation called the Industrial Dwellings Company, which now rents 2,799 tenements, capable of accommodating 12,115 people. Not only has this enterprise greatly benefited the workingmen, but as an investment, in five years, it has earned large surplus profits after paying 5 per cent. dividends. The rent averages about 50 cents a week for an apartment furnished with every modern convenience.

"Not only might similar societies be established here, but others might be started for supplying workingmen with the necessaries of life at prices certainly *minus* the retail profits already noted. These last could evidently be begun on a small scale and with little capital. The railroad companies themselves might establish stores for their men, or benevolent societies such as the Young Men's Christian Association would here find an excellent object for their philanthropic efforts. A few persons in well-to-do circumstances in every railroad town could easily subsidize such sources of supply, and eventually change them into coöperative establishments as the men learned to live on their reduced incomes. Nor need the work of the benevolent end here. Some of the railroad companies now, in order to prevent their men joining unions, afford them all the advantages of life insurance, etc., which the unions offer."

Although much might be done by the methods suggested, yet the economies secured to the workingman by these means do not begin to exhaust the possibilities. The writer of the above sees no better way than to furnish each family with a separate dwelling—at a reduced cost, to be sure, whereas we have seen that there is just as much economy in combining dwellings as any thing else. It is said that the "Industrial Dwellings Company" in London has not only paid its 5 per cent. dividends, but has earned large surplus profits in addition. Now if the combination of 20 workingmen to which we have alluded, could furnish money enough to build their combined dwelling, instead of renting it, all such profits as these the Industrial Dwellings Company realize from their rents would be saved to the laborer, instead of going to enrich outside capitalists. All the money that would be required for this purpose, according to our estimate, would be $800 per man. Though it is not to be supposed that many laborers could contribute such a sum at the present time, the resultant economies of the combined system would be such as to enable a prudent man to save this amount in a few years. It is also proposed to supply laborers with food by means of some system or society which would eliminate the small retailer, and so save his profits for the benefit of the consumer. There would no doubt be a considerable saving in this; but there still remains the profit of the firm or organization, whatever it may be, which furnishes the supplies, and which is paid by the consumer. We see no great difficulty in forming such a combination among workingmen as would enable them not only to evade the small retailer, but to purchase provisions in bulk, and in such quantities that the profits not only of the retailer, but of the proposed supply society also, should be retained by the consumer.

Much more might be said in this connection. The possible economies of combination among workingmen have never yet been carefully calculated and presented in detail, in such a manner that he who runs may read; although in a time like the present, when money is hardly earned, and labor is plentiful and cheap, it would seem to be to the laborer, at least, one of the most pertinent of all subjects. J.

THE LATEST ENGLISH PLAN.

From an Address by Mr. E. V. Neale, delivered at the last quarterly conference of delegates from Coöperative Societies in Yorkshire, England, on Saturday, Aug. 4th:

II.

From the *Coöperative News*.

* * "Such are some of the advantages which the coöperative house could give to the occupant. I should make this paper far too long if I went in detail into all the advantages they might derive from it. I will confine myself therefore, to one, specially concerning the mothers of growing families. Consider what a gain in many ways it would be to a large body of mothers if they could place their young children, during as many hours of the day as they wished, in airy nurseries well provided with all that can make children comfortable, in the company of others of their own age, and under the care of kind, skillful nurses, who would not only watch over the little things, and take care that they did not quarrel, but as soon as they became able to learn any thing would begin to teach them, and hand them on to the infant-school when they were old enough to join it, as well trained in all that a child should learn as the children of rich parents brought up in a well-managed nursery usually are. Such nurseries exist and flourish at Paris, where they are called *crèches*. I have seen children there of every age from a month old to three or four years, all apparently as happy and thriving as any mother could desire; and in establishments supported, I believe, principally by small payments made by the mothers, who left the children in the morning when they went to their work, and took them away in the evening; though these mothers had not the easy communication with the *crèche* which such a nursery in a coöperative home would afford. Think what a different thing the life of children thus brought up would be, from the life of those who grow up in dwellings where if they toddle out of doors it must be into the gutter.

"Now all the manifold goods which the coöperative home could provide for its inmates, more than they enjoy at present, could be obtained at a cost which would probably be less than they have now to pay. 1st. Because the prices of the land occupied by the home would not be screwed up by the competition of land-buyers to the enormous sums now asked for it in towns. 2nd. Because the cost of the buildings, etc., which were required to furnish these advantages, would be thrown ratably on all the dwellings, as part of the rent paid for them; so that if, as I assume, these homes were occupied by persons of various degrees of wealth, the greater part of this expense would fall on the wealthier inhabitants; who yet would have no cause for complaint, if, as I believe, their own dwellings gave them more enjoyment, at not greater cost, than they have to pay for less enjoyable residences at present. Of course, every one would have to pay separately for what he used up himself, but not, according to what my conception of what a coöperative home should be, for insuring the advantages provided for the use of all. These would be supported as our public parks or gardens, or the paving, lighting, sewerage, etc., of our towns are now—as a proportionate charge on the whole body of inmates, who in every such home would be formed into a self-governing society, possessing the home and its land as the common property of its members. Persons not members might be received there as lodgers, on any terms that the members fixed; as in stores non-members are allowed to purchase and participate in the savings on their own purchases to whatever extent the members may determine.

"Such, in outline only, but I hope outlines traced clearly enough to allow of the main features of the plan being distinctly visible, is the development of that 'economy of coöperation' which consists in the coöperative home. I

hope that what I have said may lead some, perhaps many, coöperators to see that the formation of such homes is the true end of coöperation, so far as its work is outside of ourselves. I do not deny that there is a deeper manifestation of the principle of coöperation, to which I have faith that mankind will one day generally come, in which its true inward life consists—a spirit of hearty sympathy in each with all and all with each, instead of the heartless indifference to the lot of others too common at present; and which when once evoked must greatly modify many of our pet notions. But this is a development for the future. The coöperative home, such as I have described, might be in the present; and be produced in more than one way; though to consider them would take up more space than can be devoted to it in this paper. Their formation would involve no sacrifice by any one of his individual property or earnings. Capital might continue to receive its accustomed £5 per cent. Labor might continue to receive those gross inequalities of remuneration to which it is habituated. Nor would life in such a home involve any startling departure from the previous way of living of their inmates. The unmarried might find it pleasanter to take their meals in a restaurant than in their own rooms. Even for married folks this system might also prove attractive in many cases. But in none need it be compulsory. If the home contained those who are accustomed to be waited on, it would, I apprehend, be as possible to meet their wants by a system of service organized by the managers of the home, as Mr. Thompson Hankey has found it easy to provide for the wants of the richer tenants of his Club Mansion, at St. Ann's Gate, in Westminster. Indeed, the organization of such a service would be the easier, because it might give girls or young women, inmates of the home, a remunerative employment of a kind for which they are well qualified.

"Yet, while no great change was apparent in these homes, they would really embody the principle of association in a new and most progressive form. The breath of coöperation would begin to waken the energies of a nobler life. The sap would be stirring in the bare twigs of our present existence; erelong to clothe them with the green leaves which, in due time, would be transformed into the fair flowers and refreshing fruit of a true human life."

SOCIALISM IN ENGLAND.

HISTORICAL REMINISCENCES.

BY E. T. CRAIG.

IV.

THE repeated executions, were intended to strike terror into the minds of the discontented and starving weavers, but they had an opposite effect on many, for it was discovered that spies and false witnesses were employed by Joseph Nadin, the deputy constable of Manchester. Nadin was a big, burly, bull-headed instrument under the magistrates, whose mistaken notions as to the objects and aims of the working-classes led them to rely on the advice of their instrument, and his evidence led to the imprisonment and death of many whose only crime was the discontent which poverty and destitution engender.

At a meeting held at Dean Moor, near Bolton, on the 9th of April, 1812, there were about forty persons present, of whom ten or twelve were spies, said to be employed by one of the local authorities. These men were armed and disguised with blackened faces. When persons wished to retire from the meeting they were prevented by the spies and forced toward West Houghton where was a detachment of military. The spies were provided with white caps to put on so that they might not be fired at in a collision with the soldiers. At the Lancaster Assizes eight rioters were capitally convicted. At Chester, though fifteen were capitally convicted, only two were executed. Of the eight convicted at Lancaster, every one, man, woman and boy, was consigned to the executioner, and I saw them all put to death at the same time. The boy was condemned to death for setting fire to a cotton factory at Wigan, at the instigation of the rioters. He was so young, ignorant, and terrified at the preparations for his execution, that he cried bitterly, and called out, "Mother, mother, where's my mother!" imagining that she could release him from his executioners.

Lord Lidmouth, the Secretary of State, and the government failed to comprehend the condition of the people, nor saw any means for removing distress and discontent through want of work, but by severity; they classed Luddites, rioters, murderers and reformers in the same category, and hanged all alike. At York Castle, fourteen Luddites or rioters were executed, one-half at eleven o'clock and seven two hours after. These executions of the unemployed and starving weavers betrayed the utter ignorance of the government of the cause of distress.

It was a great mistake to imagine that the destruction of a few men would satisfy the hunger of thousands of famishing workmen. It was an error, the result of ignorance, which led the poor misguided factory workpeople to imagine that the destruction of machinery and capital would supply their wants and create a demand for their labor.

A short time after these days of excitement, terror and legalized slaughter, the loss of a kind and indulgent relative led to my return to my friends at Manchester, to witness the rejoicings and brilliant illuminations on the declaration of peace after

THE BATTLE OF WATERLOO.

The victories over the French were hailed with a wild and profuse exultation. The fortunate arrival of the Prussians on the field of battle put an end to the ambitious aspirations of Napoleon. Peace and joyous plenty was to be the reward of long-continued struggles. The horrors of war and the sacrifice of human life were lost to view in the benefits anticipated by the return of peace. The soldier of fortune and his intense egoisms were in the island-home in the Atlantic. Bonaparte had been the bugbear of half a life-time, but his restless, grasping ambitions were now at rest, and England began to breathe more freely. Glory and want had gone hand in hand; splendid military displays and meal-mobs were contemporaneous. We had reaped our reward in glory, and the fame associated with hundreds of battle-fields, and now was to come the glad tidings of prosperity and plenty. The "Holy Alliance" and the Congress at Vienna were to "settle the affairs of Europe." But the day of reckoning was at hand, and national fireworks and blazing illuminations may be too costly as signs of successful slaughter.

The crisis of the revolutionary fever was past, but the national condition was not restored to health, prosperity and contentment. Leaving out of view the sufferings of other nations engaged in the trade of slaughter during the Revolutionary wars, setting aside the loss of more than a million of lives, the derangement of trade, the ruin and bankruptcy of merchants and manufacturers, and the misery of the industrious classes, the enormous money-cost of the arts of war and destruction remain to tell their story to future generations of wealth-producers.

From the possession of Toulon and Marseilles by the English army to the peace of Amiens in 1802, taxes had been raised in Great Britain to the extent of £263,714,731
Loans to the extent of £200,500,000

£464,214,731
From 1803 to the Peace in 1815 taxes, £770,962,331
Loans, £388,766,925

Making a total expenditure in 23 years, of £1,623,943,987 If we allow £20,000,000 for the annual expenditure during peace, the cost of these fruitless wars amounted to the enormous sum of £1,163,943,987. Peace failed to bring prosperity.

THE CORN LAWS.

The landed interest had profited to a very great extent by the advanced prices caused by the war fever. Small farms were made into larger ones. The monopoly of supplying the army had raised the profits of the farmers and the rents of the landlords. Peace put an end to the landlord's monopoly and caused an immediate fall in prices and rents, and great distress fell upon the agricultural classes. Instead of accommodating themselves to the changed conditions, a pretext was made for taxing all corn imported from other countries. The tax on imported corn relieved the landlord and the farmer at the expense of every other interest in the community, and the blunder was soon evident in renewed distress.

The fictitious value given to the price of corn to enable the farmers to pay the war prices, produced a deep and bitter feeling of irritation and discontent. To stifle discussion the *Habeas Corpus* Act was suspended.

The want of employment and the distress of the people led the reformers to discuss the causes of their grievances and petition for Parliamentary Reform. John Knight a cotton manufacturer, residing a few doors from my own residence in Hanover Street, held a meeting with twenty-seven other persons, mostly weavers, with a view to petition for reform, and they were all seized by Nadin carrying a blunderbuss, and supported by soldiers carrying fixed bayonets. They were sent off to Lancaster Castle. Fleming, a spy, had been employed to "see what was going on." The men were detained for three months, but the spy failed to supply any evidence of conspiracy, and the poor weavers were allowed to return to their anxious and distressed families and friends.

(*To be Continued*).

The Universal Congress of Socialists which was appointed to be held in Ghent, Belgium, is now in session, we suppose. It was to commence Sept. 9th, and continue eight days. Probably we shall have some news of it by next week.

"MODERN ENGLISH COMMUNISM."

UNDER this heading a writer in the *Coöperative News* defends Communism of the sort we are advocating, and gives an account of a visit he has recently made to the location near Sheffield, England, where a Community is being organized under the patronage of Mr. John Ruskin, the famous art critic and philanthropist. In his preliminary remarks about Communism this writer says:

"Coöperation in trade is a great success, and a blessing to thousands; yet it has been predicted to fail a thousand times. Coöperation in manufacture, to a limited extent, has been a success, and who but the superficial will dare to predict its failure in the future?

"Now Communism, pure and simple—as I understand it—is but the logical ultimate of all preceding forms of Cooperation; because it is the only normal condition of existence in which man can love his neighbor as himself. This may appear startling to many, but will be indorsed by those who have made it a subject of study."

That is very good logic. The writer then goes on to tell what Mr. Ruskin is doing. It seems Mr. Ruskin inherited a large fortune at the death of his father, and that he spends a considerable part of it in trying to benefit mankind. He has lately purchased thirteen acres of land a few miles out of Sheffield, for the sum of $11,000, to be let to a body of Communists at a rental of about $350 per annum, "in order that the principles of Communism may have a fair chance of being tried." A company of between twenty and thirty persons of all ages and of both sexes has assembled. Mr. Ruskin has generously offered to erect suitable buildings for dwellings and workshops and to lend them $2,500, free of interest, for seven years. The money is then to be returned to him, or the people are to show cause why they can not return it. The project has not yet attained sufficient headway to furnish a very full report, but it is a very noteworthy thing that such an enterprise has been undertaken.

A PICTURE OF SOCIETY.

BY AN ENGLISH PEN.

WE recently took some pains to make a clear distinction between the peaceful, voluntary kind of Communism we are advocating, and the violent, compulsory Communism of the French. We also undertook to show that patriotism, which all men admire and praise, is only the spirit of true Communism which leads men to sacrifice their own wishes for the good of others. The *Anglo-American Times*, published in London, devotes a page of its latest issue to discussing these points. It takes the ground that society can not be governed or held together without force and compulsion, and in endeavoring to substantiate that view it presents this doleful picture of what is supposed to be good society:

"It has been decreed that the human heart should be deceitful above all things, and desperately wicked: that we should have certain animal propensities with an intellect which enables us to pursue our objects with design. Every device of education has been tried in vain upon individuals and classes: it has, to a certain extent, modified and controlled, or rather changed the form of our shortcomings. It has, for instance, substituted the refined for the gross and brutal, by influencing the taste; but few would be prepared to contend that education changes materially any traits of the human mind. The educated are as greedy, selfish, dishonest, vicious, and idle as the uneducated. There has been only one pervading influence—a deep sense of religion—that has to any extent modified the character of a community; even it, the most powerful influence on the human mind, but partially. Experience has then taught, that failing the 'conscientious self-sacrificing patriotism' which we are ready to admit is the correct thing if we could only get it—society has to be governed by force; by compulsion; which the Communism of MR. NOYES disavows. Over every one hangs the threat of the gallows. The most conspicuous building a wayfarer passes on entering a town is the prison. The first person he meets is a policeman with a truncheon in his hand: and if there is a holiday, it is a parade, or to witness the evolutions of the force armed for the destruction of mankind. Every thing that can be appropriated, is guarded, and eager eyes are constantly on the watch. We are so accustomed to the restraints imposed on every act, and at every turn, that we do not realize the full measure of the compulsion under which we live; for society exercises a moral influence apart from that of the law, which forces men into a certain mould of dress and manner and conversation, and action generally. The whole system is based upon fear, dread:—of the gallows, of the prison, of the policeman's truncheon, of social ostracism, of the impression we are making on our acquaintances. Remove that—then the structure drops to pieces; and to keep it up there must be a real force, the force that

runs the offender into the station-house, and very properly sacrifices the back of the garrotter."

We hope all those persons who have so much to say about Communism depriving its members of their liberty will read the above. Communists certainly do not live in dread of the gallows, of prisons, or of a policeman's truncheon. In fact the second generation now growing up in our American Communities hardly know the meaning of those awful institutions. Neither do Communists live in fear of the poor-house, or of social ostracism, or of having their property stolen. If freedom from these things is liberty, we have no hesitation in affirming that Communists are the freest people on the earth. They are free to help each other and cultivate mutual confidence and love. What other people can say as much? F. W. S.

AMERICAN SOCIALIST.

THURSDAY, SEPTEMBER 13, 1877.

In the August number of Samuel Leavitt's paper, *The Eclectic and Peacemaker*, appears an announcement that Tappan Townsend has selected a place and elaborated a plan for a mild Socialistic experiment. The place is within a mile or two of Fanwood, N. J., where Mr. Brisbane resides. Mr. Townsend owns some eighty acres of land there, twenty of which he offers to sell at the rate of about one hundred dollars per acre, "coöperation being his life object." Other land within a mile of there has been sold for $1,500 per acre. "No means of living is proposed at the start except the hotel-keeping." "The place will be for those who have a steady income, and for those doing business in New York and elsewhere. Its grandest use will be in getting people acquainted who desire to engage in integral association." "The Peacemaker Society," of which Mr. Leavitt is the originator, has not yet taken form or found a place.

WHO KNOWS?

It has been said that there is no royal road to knowledge; that kings and princes must delve as laboriously for mental wealth as does the peasant or artisan. But time has proved the falsity of asseverations as plausible as this, and we are beginning to believe that there may be hidden among future discoveries a Communistic, or perhaps we should say a stirpicultural road to wisdom. Who knows but the day may come when the acquirements of one generation—physical, intellectual, moral and spiritual—may be transmitted to the next in a lump? If economy of material production is so desirable, then economy of moral, intellectual and spiritual production must be far more so, and it is not likely, when Communism pours out its material blessings in open-handed abundance, that other things of greater importance will be given in stinted measure.

Although the improvement of the race—even when mankind shall have become daring enough to breed by careful selection—must progress by slow degrees, still the phenomena of revivalism prove that after patient and obscure preparation there come times of sudden and vivid illumination in which the world makes giant strides and nations are "born in a day." This is an inexpugnable fact in individual experience: we all know what it is to live for days in a state of darkness through which we can see nothing but the vast inane; if we take the evidence of our senses we shall lie forever inactive under the accusation of the Great Doubter who asks, "What is the use?" But at last through the murky horizon comes a rift of light which changes our conception of life, present and future, as completely as though, when we had been trying to get a comprehensive view of the world from the obscurity of a valley we should be suddenly lifted to a point in space where we could see, not only the individual scope and movements of our sphere, but its relation to other worlds.

If the student of stirpiculture is forced to conclude that whatever attainments a man may make, his son may reap no greater advantage than a mere equipment of tools in the form of inherited tendencies, and must spend the principal part of his life in going over the ground already traversed by his father, and perhaps fall short at last of the height reached by him, the task of perfecting the race looks like an endless and almost hopeless one; but if he can calculate that the entire gains of the father will be so much capital for the son to begin upon when he reaches maturity, then he can look with certainty for that perfection of the race which shall make the kingdom of heaven something more than a chimera. T. C. M.

ENGLAND'S DILEMMA.

As we have shown in our accounts of the famine in India, the position of England in regard to the population question is a curious, if not a most embarrassing one. In the first place, she gave birth and education to the sternly logical and mathematical Malthus, who pointed out with the finger of Fate, as it were, the grim fact that so long as the food of a country can increase only in an arithmetical ratio, while the population increases in a geometrical ratio, the disparity between them must inevitably be equalized by war, pestilence and famine. There will be, he argued, sooner or later, a binding necessity upon the inhabitants of the earth to restrict, by some prudential check, the increase of human beings above the food-producing power of the soil. In spite of its dark forebodings, the book which Malthus wrote was preserved with respect by his mother England; and yet within the last three months, her Lord Chief Justice has condemned Charles Bradlaugh and Mrs. Annie Besant to fines and imprisonment for reïterating the laws of Malthus and insisting on the right of discussing the means of preventing over-population with its attendant miseries. And lo! what follows? Scarcely has this prohibition of any public discussion of the population question been passed, than, like the handwriting on the wall, a famine, which had been imminent in Southern India, begins its ghastly march through the swarming myriads of that overpopulated region, and England finds herself compelled to send food to millions who are dying from the very evil which Malthus pointed out, and which Bradlaugh sought to remedy. More than this, England is discovering that she is unable to stand the enormous drain of money and supplies which the famine calls for, and she is threatened with falling into the dilemma of becoming bankrupt or allowing her Indian subjects to perish without help. This last, her national pride not less than her humanity makes it difficult for her to do, for has not her Queen within the last two years assumed the proud title of Empress of India? And now, to add to her confusion, such bold and sensible thinkers as Mr. Froude, the historian, are coming forward and putting her under conviction by affirming with cogent arguments that she will "very speedily have to face the difficulty of population in India." It looks as though Providence and man were conspiring to show her that the population question is the question of the day and the last one that ought to be suppressed. G. N. M.

"FRUITS OF PHILOSOPHY."

We are receiving frequent inquiries about Dr. Knowlton's pamphlet, "Fruits of Philosophy," for circulating which Mr. Charles Bradlaugh and Mrs. Annie Besant have just been convicted and sentenced to fine and imprisonment in England. As we are republishing the important parts of the Bradlaugh-Besant trial, people write to us to know where Knowlton's pamphlet can be had, if we can furnish it, the price, character of it, etc. We have given such information in several cases by letter, but to save ourselves this labor we will give a brief statement here, which all who are interested can read.

"Fruits of Philosophy," as published by Mr. Bradlaugh and Mrs. Besant, can not be had in this country at present. Mr. Bradlaugh has procured a Writ of Error, and pending the proceedings before the Court of Error, has pledged himself to the Court not to sell or allow to be sold a copy of the pamphlet. Previous to this a few thousand copies had, we are informed, been imported and sold in this country. In England 135,000 copies had been sold before Mr. Bradlaugh promised to stop the sale, and it is said that other parties have since then republished the pamphlet in the provinces, and sent around a commercial traveler who took orders for it by the thousand copies. Meantime, Mr. Bradlaugh and Mrs. Besant have organized a "Malthusian League" for procuring such legislation as will allow the free discussion of the population question. Such is the public interest excited by the trial that the Economic section of the British Association for the Advancement of Science has been discussing the question of population and its checks.

A word might be said to satisfy curiosity about the Knowlton pamphlet. Dr. Charles Knowlton, the author, lived in Ashfield, Mass., forty or more years ago. We are told by persons who knew him then that he had the reputation of being an able, intelligent physician, in good practice. We have a copy of the "third edition with additions," of his "Fruits of Philosophy," which was published in Boston, in 1834. It has a preface by the publisher which gives the scope of the work in few and general terms. It is as follows:

"It is a notorious fact that the families of the married often increase beyond what a regard for the young beings coming into existence, or the happiness of those who give them birth, would dictate; and philanthropists, of first rate moral character, in different parts of the world, have for years been endeavoring to obtain and disseminate a knowledge of means whereby men and women may refrain at will from becoming parents without even a partial sacrifice of the pleasure which attends the gratification of their reproductive instinct. But no satisfactory means of fulfilling this object were discovered, until the subject received the attention of a physician [Dr. Knowlton] who had devoted years to the investigation of the most recondite phenomena of the human system, as well as to chemistry. The idea occurred to him of destroying the fecundating property of the sperm by chemical agents; and upon this principle he devised "checks," which reason alone would convince us must be effectual, and which have been proved to be so, by actual experience.

"This work, besides conveying a knowledge of these and other checks, treats of Generation, Sterility, Impotency, Onanism, etc., etc. It is written in a plain yet chaste style. The great utility of such a work as this, especially to the poor, is ample apology (if apology be needed), for its publication."

This gives an idea of the book. Dr. Knowlton's "checks" are not what we should approve, but they are checks, and the eagerness with which the book has been bought by poor and rich in England, and the enormous defense-fund subscribed for Mr. Bradlaugh's use, show that a real and urgent demand exists in England for some method of controlling propagation. The letters of inquiry which we are receiving show that a similar demand exists here. If publishers did not fear trouble from legal prosecution, there is no doubt that this pamphlet would have an enormous sale in the United States. But until Mr. Bradlaugh's case is finally passed upon, nothing will be likely to be done here.

Since writing the above we learn that an American firm has republished "Fruits of Philosophy," and has been arrested on complaint of the Society for the Suppression of Vice. We do not know the address of this firm. They will be prosecuted, and this will probably give the book an enormous circulation in the United States, as it has in England. It is also reported that the English publishers of Robert Dale Owen's "Moral Physiology" are to be prosecuted. A great effort is being made to suppress all discussion of voluntary checks on population in the face of terribly stern facts requiring such discussion. It is to be seen which will triumph, the facts or the sentiment.

INCOMPATIBILITY

Is quite a fashionable word nowadays, comprehensive as it is long, and "handy," spite of its seven syllables and fifteen letters. Considering the growing usefulness of this word in domestic parlance, I am tempted to formulate the social phenomenon of to-day as "The development of incompatibilities." Then (to finish this idea satisfactorily), we need that the social phenomenon of to-morrow be, "The adjustment of incompatibilities." It is to be hoped that this to-morrow's phenomenon will come quickly, for of a truth, society has already had its measure full of the "development of incompatibilities," social and domestic (I say nothing of political), and has yet to learn its "a, b, c," as to their adjustment. Perhaps this is because their recognition, even, has heretofore appeared in domestic affairs to be a step in advance. Till of late, marriage, no matter how its privileges were abused, admitted of no redress or end short of that found in the old, rigid Mosaic law. But now, of late, the word "incompatibility," has arisen like a newly patented invention, and behind it, if they so choose, the members of a matrimonial duet may respectably hide all their moral or mental, physical or spiritual shortcomings. With a sublime euphemism the word may describe the falling-out of the farmer with his wifewhose name was "Betsey," as well as the matrimonial entanglements and conjugal "shadows" on the life of that author whose wife's name was neither Dora nor Agnes. [See "The Shadow on Dickens' Life," by E. P. Whipple in the *Atlantic Monthly* for August.]

Some months ago a smart woman, who knows how to convict the wicked out of the testimony of their own mouths, called in disguise upon some of the many unscrupulous "easy divorcement" firms of New York city. They were those whose advertisements she had seen again and again in the leading dailies. To each bland and oily lawyer she represented herself in different degrees of shallow and unwifely discontent. No pre-

text was too frivolous for her to offer or them to accept. In short, for incompatibility of taste or disposition, however slight, she was promised a divorce without publicity or scandal. Of course she must pay; the more unreasonable her whims the bigger the price. On presenting some of her pleas to a lawyer of acknowledged integrity, she was kindly advised to overlook or overcome the incompatibilities between herself and her husband, be thankful for her blessings and try to be a better wife.

Apropos, I have read that among some wandering Arab tribe, it is the custom when a man and his wife become quarrelsome and wish to separate, to send a wise old man to live in their tent for awhile, to reconcile them if he can, but mainly to see who is most at fault, as on this depends some of the articles of separation. This puts the couple upon their best behavior. What with unvarying civility to the peacemaker in their midst, and conspicuous kindness to one another to show him, each, that the other is to blame, they almost invariably renew the love of their youth, and when the old gentleman's time is up, send him off with substantial presents, declaring that they do not need his services as an arbiter. Perhaps more civilized races might learn a lesson from this.

It is true that divorce is becoming more and more easy and common. As an "observer" of ordinary society, this impresses me as not a little inconsistent. The so-called Gothic races claim to believe in monogamic marriage as something "holy," "divine," and cling to it more tenaciously than to any other custom handed down from the forefathers. English-speaking people of the Gothic world are notoriously intolerant of any other form of domestic association besides this so time-honored. They persistently refuse to consider any other form legitimate or respectable, no matter how much honest, religious belief may have to do with the attempts to introduce variations of the monogamic idea. Yet with all this, as I observe, each generation sees divorce made easier, though the safeguards of marriage are increased. Herbert Spencer unhesitatingly recognizes this progress of domestic evolution, and prophesies more steps yet to come in the same direction. He says:

"As monogamy is likely to be raised in character by a public sentiment requiring that the legal bond shall not be entered into unless it represents the natural bond, so, perhaps, it may be that maintenance of the legal bond will come to be held improper if the natural bond ceases. Already increased facilities for obtaining divorce point to the probability that, whereas, in those early stages during which permanent monogamy was evolved, the union by law (originally the act of purchase) was regarded as the essential part of marriage, and the union by affection as non-essential, and whereas at present the union by law is thought the more important and the union by affection the less important, there will come a time when the union of affection will be held of primary moment and the union by law as of secondary moment: whence reprobation of marital relations in which the union by affection has dissolved."

Now I am so presumptuous as to wish to add my "mite" of comment on this philosophic logic. Society, as we only too well know, is made up of faulty human beings, who (not like the "angels") "marry and are given in marriage." Marriage unions, as we also too well know, are as often formed in foolish haste as in wise leisure. The units of such unions sooner or later begin to find flaws in one another's character. As I said, they are not faultless. If distance has "lent enchantment to the view" it is now gone. In its stead comes the microscopic knowledge of character which marriage fellowship gives, and the test whether the original affection is strong enough to surmount these faults—these developed incompatibilities—and make marriage still a bond of love as it continues to be of law.

Here, I take it, we have at least *one* of the "skeletons in the closet" of ordinary society. To be courageously consistent with itself, society ought to devise ways of overcoming these "incompatibilities," rather than yield to them, allowing divorces and separations to become easy, respectable and popular. In this direction would be the consideration of marriage as a school for personal improvement and analysis of character, rather than too purely a "mutual-admiration society." Then as a practical aid to this end, I would recommend between married couples the practice of "mutual criticism" as described in the SOCIALIST. Unions so based would be the ideal of Christian marriage, and helps to the realization in this life of the ideal of Christian character.

The progress of Socialism, I think, depends a good deal upon some such spiritual elevation of marriage unions. Married couples who are confirmed in habits of unselfishness, charity, and yet thorough sincerity toward one another, would find few difficulties to overcome if seeking to unite in close Communism. Indeed, experience has shown some Community-builders that they are *the* material for forming Communities, rather than those who have made a failure in marriage harmony.

I am inclined to believe that the instances of separations and conjugal "incompatibilities" we hear of between some prominent men and their wives, is just because their wives see them as they are, and refuse to coddle, and pet, and flatter them to that extent that their more distant admirers do. It seems probable that these brilliant men, in estranging themselves from their wives, often lose a chance of improving and perfecting their characters in detail, that they will miss in the next world, if not in this. OBSERVER.

THE BRADLAUGH-BESANT TRIAL,
OR
THE POPULATION QUESTION.

V.

HAVING shown that the jury are bound to believe that the defendants "are guilty of wicked and malicious designs" before they can pronounce a verdict against them, while at the same time admitting that there is no justification in law for publishing an obscene book, Mrs. Besant proceeds to defend the "Fruits of Philosophy" from the charge of obscenity. And first she tells the jury they can not believe the book is obscene without "branding with the stigma of obscenity every great surgeon and medical man of eminence that has made our English name known throughout the world for our books." Then she reminds them that the question whether the work is obscene or not does not depend on whether they approve of the book or not, nor on whether they may think there are passages in it which had better not have been there; nor is it enough that they may think some of its language coarse, "although the Solicitor-General has kindly stated that the language is free from any taint of vulgarity." One part must be taken with the other. And she refers for authority sustaining her argument on this point to the case of the King *vs.* Eaton for publishing a libel, in which it was held that—"If the book was published as the work of a philosopher, for the benefit of mankind, then this man will not have to answer for the publication. If published with a malicious view, then he will have to answer for it." She further urges that the jury must give a verdict upon the whole matter put in issue before them, and that they must believe every allegation in the indictment to be true; and if they disbelieve and negative any one of the allegations they are bound to find the defendants not guilty. Then, referring to the possible annoyance it may be to the jurymen to be detained by this trial for a few days from their customary avocations, she asks them to put it against the penalty which lies on her unless she can succeed in obtaining a verdict of not guilty—"a penalty which does not mean confinement for a few days, or for any length of time which the judge can sentence, but which means practically almost extinction of her future life, until she can wipe off the stain which their verdict, if guilty, will put upon her." But with even such a possible destiny awaiting her she does not hesitate to avow, "I have done this thing with full thought and full knowledge of the responsibility I incurred. Knowing it all, I should proceed to do it again, with the experience I have had since my arrest. I should bring in myself not guilty, whatever your verdict might be at the end of the trial." And though in the preface to the edition of "Fruits of Philosophy" which the defendants had published they had said they did not agree with the author in every thing, Mrs. Besant takes occasion to say that was said not with any intention of avoiding any responsibility of the book; she acknowledged that responsibility to the fullest extent. Coming to the question of obscenity she shows first the great necessity of some statutory definition of the word obscene; and on this point we give her argument entire. She says:

"You have not only no statutory definition of the word, but you have not even any unchallenged authoritative judgment on the matter. In almost all other offenses, you know with what offenses you are dealing. Take murder. Murder is carefully defined in books of law. Take manslaughter: that is also carefully defined, and if you are in any doubt you have only got to turn to the accepted legal authority and then judge whether the prisoner has committed a certain act or not; you are able to say whether he has committed a murder, or whether he has only committed what is called manslaughter. But you have no such thing to help you when you are dealing with the offense of an obscene libel. So far as I can find, I have not been able to discover a single case where a book, incriminated as this one has been, has been defended on the ground that the book was not an obscene book. Palliations have been brought in, excuses have been made, circumstances that made it justifiable have been caused to be pleaded, but I can not find one case through the whole English law where the publisher accused of publishing an obscene book has stood up and said that the book did not contain bad matter, and has stood by it. That makes it very difficult for a jury to decide whether a book comes within the scope of the law. One might almost put it to you—though I do not intend to base my case on that ground—that no book ought to be considered as obscene which does not incite to the commission of those acts which are defined by the law to be obscene, because, when you come to obscene acts, you find these acts laid down and specialized in the law books and an obscene book may be fairly taken to be a work which incites to the commission of those obscene practices which are indictable under the common law as misdemeanors. For the purpose of this trial, I take a narrower definition than this. I put it to you that an obscene book is a book 'written for the single purpose of corrupting the morals of youth, and of a nature calculated to shock the feelings of decency in any well-regulated mind.' That is the definition on which I stand for my trial, and that definition is at least worthy of some reverence in this court when I tell you it comes from Lord Campbell, a man who was in the very highest position in our land, and who brought in the very act under which the seizure warrant was issued which was brought to search at Stonecutter Street. I am quoting from Hansard, vol. 146, No. 2, page 329. It is a definition, gentlemen, which I put before you as the true definition of the word 'obscene.' And I am the more glad to do that because it thoroughly coïncides with the words of the learned judge in the case of the Queen *v.* Hicklin,* which was put before you. You will find him saying that 'I think the test of obscenity is this: where the tendency of the matter charged with obscenity is to deprave and corrupt those whose minds are open to such immoral influences, and into whose hands publications of this sort may fall.' That is what my Lord Chief Justice Cockburn laid down as the law; and, as I pointed out to you, it was, perhaps, unfortunate that the circumstances of the case did not enable his lordship to give us a thoroughly careful definition, which would have been so invaluble to us for our guidance on the trial of to-day. But on that trial there was no question raised as to whether the matter published was obscene or not, for on all hands it was admitted that the subject-matter was obscene; and where it was taken that the work was an obscene publication, the learned judge would have been going out of his way if he had carefully laid down a strait definition in what obscenity consisted. I will put it to you that obviously the Lord Chief Justice meant the same as Lord Campbell meant, and that the single word 'well-regulated' should be inserted. The opinion of the two learned judges thoroughly coïncided on that matter—a vital point; and that 'well-regulated' is implied in the case of the Queen *vs.* Hicklin. I can not put it to you too strongly that it must be a well-regulated mind which has to be dealt with in a question of this kind. Should you say that the book is to be adjudged obscene because some utterly ill-regulated mind found something which raised wrong passions or impure desires? You must take the normal mind—the normally-regulated mind—and think of the influence the book would have upon that, for to the impure mind the purest book will have a bad effect, because you get the reflection of the mind in the book. In dealing with the word obscene on any wider definition you will find yourself making a law which will have the most unfortunate effect in the time to come. In this very case you find a debate in the House of Lords, and of course I am not going to put this in evidence here, but simply as showing you the difficulties into which you will plunge the law if you take a wider definition than that of Lord Campbell. You find Lord Lyndhurst putting the objection that might easily arise. He objected to Lord Campbell because he said, 'what is the interpretation which will be put on the word obscene?' 'I can easily conceive (he says) that two men will give an entirely different conception as to the meaning of the word;' and then you find him drawing a picture of a detective officer going into a printseller's or a bookseller's, under the new act, and asking for photographs of all the most celebrated pictures by the greatest masters, going with these photographs to the police magistrate, and not saying what the picture was intended to represent, and then getting a warrant from the magistrate to destroy all the works, which might include some of the greatest productions of art. The difficulty is, that if you are to allow the word obscene to be stretched into meaning any thing which is coarse, which deals with the human figure, you must make a clean sweep of your literature and your art right through. I don't mean to say that because there is not another book before you, you should acquit the book which is before you; but I ask you where you will land yourself if by a verdict of guilty you are going to include books under Lord Campbell's Act, which were never intended to be included in it when the act was drawn?

*A recent case growing out of the publication of a work entitled "The Confessional Unmasked"—the object of the publication being to show that the questions asked in the confessional tend to deprave good morals. There were many references to this case by both sides in the course of the present trial.

Nothing can be stronger than the way in which Lord Campbell put it that he did not intend to put down medical works, physiological treatises, and standard authors; and yet every one of them might be practically put down, if by a verdict of guilty here you make every common spy and informer able to go to the shops of the best publishers of London, and put them to the annoyance and expense of such a prosecution as this, simply because by a verdict of guilty against us you will have given a verdict of guilty against every one of them. I think I may fairly argue that the difference between coarseness and obscenity is this—that obscenity is coarseness written with intent to corrupt, with intent to vitiate, with intent to destroy the good feelings and arouse the evil ones. Coarseness has not that meaning; it is low, it is revolting, but it does not endeavor to corrupt."

(To be Continued).

WHAT THE PAPERS SAY OF US.

From the *Boston Commonwealth*, Sept. 1.

RATHER more than thirty years ago there assembled on the banks of Oneida creek, in the town of Lenox, Madison county, N. Y., some four miles from the village of Oneida, a station on the New York Central Railroad, a band of religious fanatics resembling the Shakers in many particulars, but substituting for the celibate life a system which they call "complex marriage." This body of religionists is known as the "Oneida Community," and a considerable account of it is given in Nordhoff's "History of the Communistic Societies of America," published by the Harpers, in 1874. The leader of this Community is a Mr. Noyes, a relative of ex-Governor Noyes, of Ohio,* who, in turn, is a near relative of President Hayes; and the recent visit of the President among his early family connections in Vermont has led a person of genealogical sympathies to declare as a fact that the leader of Oneida Community is own cousin of President Hayes. However that may be, it is a matter of history that this Mr. Noyes is a native of Putney, Vt., and that a near relative, we think a father, was member of Congress from that district.

These facts are of some interest to the journalistic fraternity, for recently Mr. Noyes has ceased to be the President of Oneida Community, and has been succeeded by his son, a graduate of Yale, and an M. D., in order that the whole time of the father may be given to the AMERICAN SOCIALIST, a very able paper devoted to the diffusing of information upon American (not French or German) Socialism, or the *ism* of Social Science. Mr. Noyes has been both a law and a divinity student, studying at Andover and New Haven; and with ample means and experience at his command, and an able corps of writers, he is urging his views with moderation, and yet with a persistency and energy which can not fail to command a hearing.

Doubtless many ideas of these reformers are good, and if brought forward without the revolting social system we have mentioned they would be to some extent generally adopted. But in these times of discussion of the labor question the methods of these communities receive much attention, especially in Europe, where the names "Socialism" and "Communism" are applied in a way wholly unknown to the Shakers and the religious Communities of America. Our "Internationalists" use these terms in the European sense, calling for a division of property and other chimerical propositions. There is great need of a more general knowledge of these communities of which the one named above is the most prosperous. Mr. Nordhoff was led to make these investigations preparatory to the publication of his book because he imagined that in some form of community organization would be found a complete solution for the labor-question. He visited a great many societies, from Maine to Oregon, and it is but simple justice to all concerned to state that, after this long and very interesting personal examination, Mr. Nordhoff was satisfied that a community organization among workingmen could be effected, without any objectionable social features, that would be entirely satisfactory.

There is one other feature we should mention, *viz.*, that Oneida Community and all the American Communities are religious bodies. *They are churches which feed and clothe their members in a material as well as in a spiritual sense*, and of course command the labor of their members. This would seem to be a happy conception, but European Socialism and Communism appear to have atheism for a cornerstone.

[The definition of the Religious Communities which we italicise in the last paragraph is a very happy statement of a "happy conception," for which we heartily thank the *Commonwealth*, and we will take occasion to emphasize that statement by adding that we regard it as the only true definition of a Christian Church.—ED.]

Extract from the *Anglo-American Times*.

The AMERICAN SOCIALIST is careful under existing circumstances, to insist upon those who discuss Communism drawing a broad distinction between American Communism and European; International Communism, etc. It likens the difference to that revealed in the Republicanism of America, in 1776, and the Republicanism of France in 1789. It should have been plain to all the world, it says, that the Republicanism of MARAT and DANTON, ST. JUST, and ROBESPIERRE, was a wholly different thing "from the Republicanism of ADAMS and FRANKLIN, JEFFERSON and WASHINGTON; but the Monarchists of Europe and the Tories of the United States and the opponents of Republicanism everywhere persistently confounded the two, and compelled the lovers of liberty here to suffer the opprobrium which belonged solely to the political demagogues and fanatics of France." "Communism" is a word the history of which has been similar to that of "Republicanism." America led in organizing Shakers and Harmonists, based on Communism of property, hence called Communities, of which others were established, all carrying on their experiments without interference with common society or hostility to it. American Communism was free from every form of compulsion, while conservative of property, order and morality, aiding by example to improve the present social condition of the world, inviting individual coöperation and contemplating no violence, or sudden revolutions in society. When the word "Communism" gets into a fair way to acquire honor if not renown, a widely different form enters the field, demanding that society as a whole should at once resolve itself into a State of common property, which would really be compulsory communism, and would amount to the plunder of the upper classes by the lower through anarchy and enormous waste, to end in universal poverty. It aimed at controlling the functions of Government and of society—in a word, it was the Communism of Force. The SOCIALIST contrasts that with "the Communism which has been practically illustrated in the United States during the last four-score years, voluntary, peaceful, conservative. From it there is no violence to be feared. If there is a 'strike' or 'outbreak' or 'uprising' or 'mob' or 'disorder' or 'destruction' any where, of any kind, it may be safely assumed that Communism in the true American sense of the word, is in no manner responsible for it. It abhors every form of compulsion." It is but fair that the difference should be understood and kept in mind as the SOCIALIST insists, or an injustice is done and a grave error committed which will help to confuse the idea conveyed on a point of much interest to Europe or American affairs. The word Communism is frequently used and dwelt on in American Journals; not the Communism of Noyes, but that of the Internationalists; the Communism that set Paris in a blaze under the guns of the invaders. Such is not the Communism of America but of Europe, and in the discussion the two should not be confounded. The SOCIALIST contends that patriotism is communism; it is to the lack of patriotism that the great troubles of the earth are due. "No balancing of selfishness against selfishness will," it argues, "ever make good government:" no organization of greedy passions, only conscientious self-sacrificing partriotism. "Men may believe in Communism and live in Communities, but if they are seeking their own, if they have not hearts devoted to the public interests they are not Communists."

From the *Coöperative News*.

* * The AMERICAN SOCIALIST, a journal of progress which should find a place in the reading-room of every coöperative society throughout the land.

EVOLUTION.

To aspire to a higher plane of being is Constitutional. So to aspire is the prerogative of the germ of Divinity in our make-up, placed there for that express purpose.

And there is really no formidable barrier to the actualization of our holiest aspiration—our divinest ideal.

That there is a wisdom above man's wisdom—a power above man's power, is not an open question. Long and diversified experience, with unremitting observation, has fully demonstrated the fact.

When, by persistent practical self-denial, we hold ourselves in condition receptive to divine influence, the angels of God take us lovingly by the hand and lead us, through needful gradations, to the mansion of eternal brightness.

And what *is* self-denial? An important question—important to be understood.

A man or a woman may deny him or herself of many things, unseemly and seemly, have great zeal for the Lord—and remain all wrapped up in *self*. When self—EGO—is denied, the Law is fulfilled. Men and Women *Socialize*—COMMUNE—with never a ripple on the placid waters of life, each laboring for the good of all. And well may the morning stars sing together, and the daughters and sons of God shout for joy.

Selfishness is the wilderness between Egypt and the promised land—between the *savage* and the ARCHANGEL. It must be left behind. Self must be denied.

OLIVER PRENTISS.

Shakers, Mt. Lebanon, N. Y., Aug. 13, 1877.

About 300 women are now studying medicine in the schools of Russia. Seventy-eight of them are married.

EXPENSE OF PROTOPLASM.

"'In the wonderful story,' says Prof. Huxley, in his 'Lay Sermons,' 'of the 'Peau de Chagrin,' the hero becomes possessed of a magical wild ass's skin, which yields him the means of gratifying all his wishes. But its surface represents the duration of the proprietor's life; and, for every satisfied desire, the skin shrinks in proportion to the intensity of fruition, until at length life and the last handbreadth of the *peau de chagrin* disappear with the gratification of a last wish. Protoplasm or the physical basis of life is a veritable *peau de chagrin*, and for every vital act it is somewhat the smaller. All work implies waste, and the work of life results, directly or indirectly, in the waste of protoplasm. Every word uttered by a speaker costs him some physical loss; and, in the strictest sense, he burns that others may have light—so much eloquence, so much of his body resolved into carbonic acid, water, and urea. It is clear that this process of expenditure can not go on forever. But, happily, the protoplasmic *peau de chagrin* differs in its capacity of being repaired and brought back to its full size, after every exertion. For example, this present lecture is conceivably expressible by the number of grains of protoplasm and other bodily substance wasted in maintaining my vital process during its delivery. My *peau de chagrin* will be distinctly smaller at the end of the discourse than it was at the beginning. By-and-by I shall have recourse to the substance commonly called mutton, for the purpose of stretching it back to its original size.'"

—*Pop. Sci. Monthly.*

THE difference here acknowledged between the "magical wild ass skin" and the vital protoplasm is immense. *The power of recuperation* is the supreme characteristic of vitality. Now if this power, which Huxley acknowledges without limitation in each particular case of expense, should turn out to exist in reference to the expenses of a whole life-time—and why should it not?—then there will be no objection to the hope of a resurrection; and moreover then there will be no absurdity in hoping to recover from old age or any other chronic disease. Just as Mr. Huxley, after the expense of speaking, finds that by recourse to mutton he can "stretch his protoplasm back to its original size," so we may find out in the course of ages, if not sooner, how to stretch our protoplasms back to their original size after using them nearly up in the labors of life. So long as this recuperative power is acknowledged, there is no use in setting bounds to hope or invention in the line of prolonging life. However unstable may be the equilibrium of the life-mechanism, there is only a proportionate wisdom of caution and recovery needed, to keep it going forever:—ED. AM. SO.

CORRESPONDENCE.

St. Louis, Mo., Aug. 8, 1877.

EDITOR AMERICAN SOCIALIST:—I have just finished reading a very interesting book, a genuine product of the time—much called for and calculated to do much good—"Lights and Shadows of Spiritual Life," by D. D. Home.

Mr. Home I believe has the reputation of being one of the most famous mediums living, and he declares his purpose in writing the book to be, as much to expose the quacks and charlatans among spiritualists as to bear solemn testimony to the truth of certain remarkable phenomena manifested through himself. The first part of the book is an historical resumé of the evidence tending to prove, according to Mr. Home, that all the ancient nations were well acquainted with the phenomena of spiritualism in the modern sense. But the more interesting portion of the book commences with the second part, where we are brought face to face with names, places, and circumstances that are more or less familiar, and many of which are notorious. I greatly admire the writer's candor in publishing some statements which make directly against his own conclusions, and so testifying to the truth and firmness of his own convictions. It seems that some popular mediums were strongly opposed to such a work, and tried to dissuade the author from publishing; and no wonder, for Mr. Home is opposed to all those who insist upon darkness and secrecy in the séances. He insists upon light and the utmost freedom of inquiry in all cases, believing that the plain truth is sufficiently wonderful without concealment or dissimulation; that he is as anxious as any body to discover the true philosophy of the phenomena, many of which are totally inexplicable to himself. He sets his moral standard of mediumship very high, and it is clear that if his standard could be generally adopted and insisted upon it would weed out many of the quacks. All persons interested in spiritualism should read this book, for whether we agree with Mr. Home or with those who criticise him, we all want to know the facts which will enable us to uncover fraud and imposture.

PNEUMA.

* This is a mistake. There is no traceable relationship so far as we know, between John H. Noyes and Governor Noyes of Ohio.

BEAUTIFUL WOMEN.

From the *Graphic*.

No one can go outside the city on even so brief an excursion inland as up the Hudson River, or to any of the many charming resorts that dot the eastern shore, without being struck with the beauty and the great improvement visible in American girls and American women during the past twenty-five years.

Forms are rounder, cheeks more blooming, laugh more hearty, voices more full and sweet, eyes more bright, complexion more rich, feet and hands, and, above all, appetites more natural.

There was a time when the girls were the antipodes of all this, and the women old before their time; when it was considered delicate and interesting not to eat at the table but stealthily in the pantry. When "cake," and "pie," and "biscuit," hot, were the staple articles of diet, and their slippers, their silk or cotton dresses open at the neck and sleeves, constituted their winter clothing. No wonder consumption then was rife. No wonder the seeds of dyspepsia and liver complaints were laid. No wonder girls were shallow and angular, and women prematurely old!

But all that may be considered as having gone into the past. It is to be hoped it will stay there. Our girls and women are beginning to understand that sound sleep, and plenty of it; good food, and plenty of it; sensible clothing, and plenty of it, are necessary to brightness, to roses, to roundness, health in fact, and health, to beauty.

It is not an uncommon thing, now, to see middle-aged women so young in appearance as to pass for sisters of their own daughters; indeed, there are cases when the mother is the younger looking, and more attractive of the two. There is no reason why women should grow old any faster, or half as fast as men, but we will just whisper that one reason why they do, is because they neglect themselves, growing morbid, anxious, and imagine that men ought to take care of them. Don't do it. Men like women to keep young and good looking; it is creditable to their manhood. But if they assist in keeping them so, it is by pure accident; learn the secret, which is—don't worry, nor lose your sleep, nor have a cold lunch instead of dinner, nor eat sweets between meals, nor neglect the care and attention required by every woman for herself and her own clothing, nor allow your husband to do the marketing, pay and manage the servants, tell you how many sheets and table-cloths the house requires, nor in any other way deprive you of the healthful occupation necessary to the preservation of health and good looks. Activity, occupation, in addition to proper food and proper clothing, are the fountains of youth and beauty, and the reason why married women are growing young is, that men are more and more putting the business of households into their hands, simply furnishing the means, which properly divide the labor, and put the woman in her natural position as household manager, care-taker and disburser. Women only need right conditions to be beautiful, every one of them. J. J.

PUNISHING CHILDREN.

Anna C. Brackett, in the *American Journal of Education*, calls the attention of teachers to the liability of children to be punished or corrected without their clearly knowing why. "They may thus perhaps understand," she adds, "what often seems to them so incomprehensible—why a child who has been rebuked for some disorderly conduct repeats the offense almost immediately, giving the impression of willful and malicious wrong-doing. The same mistake is frequently made in recitations. A pupil's answer is pronounced wrong, and the question passed to another, when he does not know what his error is, and often fancies that it lies in quite a different direction from that in which it really lies. One of the most successful teachers we know is almost invariably in the habit, after having passed a question and received a correct answer, of asking the pupil who had failed: 'Why did I pass that question?' A few trials of this simple interrogation will soon, we think, convince any teacher of the truth of what we say. The most astonishing misunderstandings are thus continually brought to light, and we become convinced of how double-edged a thing is this language which we use so thoughtlessly and freely."

"Take care of your health. There have been men who, by a wise attention to this subject might have risen to any eminence, but who by unwise neglect on this point have come to nothing. Imagine Hercules as oarsman in a rotten boat; what can he do there but by the very force of his stroke expedite the ruin of his craft? Take care then, of the timbers of your boat, and avoid all practices likely to introduce wet or dry rot among them. And this is not to be accomplished by desultory or intermittent efforts of the will, but by the formation of habits. No doubt the will has sometimes to put forth its strength to strangle or crush a special temptation; but the formation of right habits is essential to your permanent security. They diminish your chance of falling when assailed, and they augment your chance of recovery when overthrown."—*Prof. Tyndall.*

RECEIVED.

When the Blossoms Cover us Darling. Song and Chorus, by Charlie Baker. Price, 35 cents. Published by F. W. Helmick, 50 West 4th-st., Cincinnati, Ohio.

The Traveler's Official Guide. September number, with all changes in times of trains and steamboats. Price, 50 cents, or $4.00 per annum. Published by the National Railway Publication Company, Philadelphia.

ITEMS OF NEWS.

HOME.

The United States don't trade enough with their neighbors on this continent.

The Bowdoin School of Science does not allow its students to have more than two studies at a time.

The Pennsylvanian Republicans have endorsed the President's Southern policy. They want a silver dollar.

Col. Thomas W. Higginson's wife is dead. She was one of the famous Channing family and long an invalid.

The twelve Mormon apostles have issued a letter saying that the supreme authority of the Church is vested in them.

That maker of bogus pianos who was burnt out in the great fire in New York the other day, was a Hale fellow well come up with.

The resignation of office-holders holding positions on political committees is going along quietly. They tumble slowly and sadly.

The Democrats don't like to have the President go around dining and making little speeches. It is pleasure-seeking, and besides he is too seductive.

The Public Library of Chicago gets its books at a discount of 37 per cent. In a Community you would be able to buy your books about as cheaply as that.

The "erring brothers" wouldn't fraternize at all at Marietta. Key, Devens and the President were present and made speeches, brooding the whole country.

Tweed has begun to confess before a Committee of the New York Board of Aldermen. If he wouldn't implicate any body but Democrats it would be nice. It is humorous any way.

The Republican editors are not quite stiff enough in regard to civil-service reform. They seem to be balancing themselves nicely, and getting ready to say "I told you so," which ever way the case may go. They don't believe in salvation from sin at all.

The Catholics are in some places giving up their fine music and going back to the simple chant introduced by Pope Gregory the Great, about the year 590. St. Paul's Church in New York did it seven years ago, and now the Baltimore Cathedral has done likewise.

The free delivery of postal matter is now confined to 87 of the principal cities in the Union. It employs 2,265 men as carriers, and costs $1,890,497,95. During the year there were delivered by these carriers, 197,375,847 mail, and 57,017,433 local letters, 28,965,946 mail postal cards, and 23,654,728 local postal cards, and 87,848,807 newspapers.

The "Fruits of Philosophy," that book for the publication of which the English Government is trying to imprison Charles Bradlaugh and Mrs. Annie Besant, is advertised for sale by the Excelsior Importing Co., Cincinnati, Ohio. We expect it will have a large circulation and sale in this country, for some society or other has already brought a suit against the publishers.

Crazy Horse—dead—killed by a bayonet stab while attempting to escape from custody at Red Cloud on the night of the 5th and 6th ult. He was an extraordinary savage, a spiritual medium and religious enthusiast. "He had only one wife, and his morals had so stiff an edge," says a writer in the *Tribune*, "that he never permitted himself to gain any personal advantage from his power. His cheek bones were not high; his features were small and delicate; his expression was gentle and sad: he was taciturn and absent minded. He was six feet in height, slender, light in color, and about thirty-two years old. Reckless daring on the war path, and a magnetic influence over his fellows, gave him prominence over the hostile Sioux."

Here is a picture of Spotted Tail, the newly-made chief of all the Sioux nations. Sketched by a correspondent of the New York *Tribune* writing from camp Sheridan, Neb.: "An Indian with a quick, elastic step. He has a brisk, sociable manner and smiling face of remarkable intellectual power. He has none of the stolidity of the typical Indian. Great alertness, politeness, neatness and a smiling man-of-the-world air are his distinguishing traits. He accepts a glass of brandy, which he tosses off with the air of a dandy. He is about forty-eight years old, five feet ten or eleven inches tall, very dark, and has a great variety of expression when he talks. He has always believed in peace. He has said for years that his people must begin to learn the habits of the white man or go to the wall. He understands perfectly the use of the four-pronged fork and napkin. The other morning he dropped into camp and successively accepted three invitations to breakfast, from the officers, and I learn, in each case did justice to the hospitality of his entertainers."

The Social Science Association held its annual session at Saratoga. Many of the papers read were of particular interest. Dr. Nathan Allen, who has been a special student of population in New England, presented another paper on the same subject. He calls our attention to the fact that there were in 1870, 615,747 residents of other States who were born in New England; that the number of persons engaged in agriculture is diminishing; that agriculture is gradually falling into the hands of the foreign-born population; that the immigrants are wholly Catholic and the emigrants almost wholly Protestants; that twenty-five per cent. of the population is now Catholic; that the native American population is making great changes—by removing into the towns and cities and by going West; that the birth-rate of New Englanders has been approaching nearer and nearer the death-rate; that nearly seventy per cent. of the children born are of Roman Catholic parentage; and that the birth-rate among the foreign born people is about twice as great as that among the native Yankees. What we understand by all this is that the genuine New Englander is still looking out for the main chance and for the most paying employments. He is looking for the maximum of individual possession and enjoyment. Professor Wayland, who has made a study of vagrancy, both in this country and in England, presented a paper on "Tramps." His plan is to put them in Work-houses where their wants will be supplied, where they will be kept out of crime and be prevented from propagating paupers. He says, "So far as I am aware, the wisest and most feasible plan yet devised for dealing with the vagrant dilemma is contained in a bill prepared and presented to the last Assembly of the State of New York by the State Charities Aid Association." This bill proposes a board of managers in each judicial district who are to provide places of comfort and employment for all such persons as are committed to them by the local magistrates. The sexes are to be kept separate. Accounts are to be "opened with all vagrants duly committed to these work-houses, charging them with all the expenses incurred by the managers for their board and maintenance, and crediting them with a fair and reasonable compensation for the labor performed by them, and at the expiration of their term of service paying to them such balance as shall be found due to them at the time of their discharge." In Massachusetts the town-authorities are empowered to deal with these vagrants. When they carry out the provisions of the law it has the effect to make the tramps very scarce in that particular locality.

FOREIGN.

The Montenegrins have got Nicsics at last.

Gen. Grant will get the freedom of every town in Scotland if he won't be in a hurry.

Gambetta has got to be the Republican wheel-horse now. Too mettlesome they think.

The Greeks have as great a passion for news now as they had in the time of St. Paul.

They couldn't fight any longer at Shipka Pass, it smelled so. Had to stop and bury the dead.

Cavill swam the British Channel in twelve hours, on beef-tea, milk, cocoa, curaçoa, egg and brandy.

The MacMahon party don't allow much cheering for the Republic. Arrested a lot of cheery fellows at Cherbourg the other day.

Prince Charles, of Roumania, has been appointed to the supreme command of the combined Russian and Roumanian armies before Plevna.

The 'Tater-bug may lose his health before he gets acclimated in England. Sir J. D. Hooker says his old diet don't seem to agree with the bug. J. B. is jolly.

A French naturalist has taken pains to sit up all night to see what bird sings first in the morning. He found that the green finch began his feeble piping as early as 1: 30 A. M. The lark has lost his prestige as an early riser.

It is n't a fine thing to get beaten in Turkey. Rediff Pasha and Abdul Kerim, with the ex-commanders of Scutari, Sistova and Shipka Pass have been banished to Lemnes to await trial, after the suspension of hostilities. Old red-tape is too busy to bow-string 'em now.

The carpenters who went to England from the United States are not having a pleasant time at all. They are bound to their contract under penalties, and they scarcely dare to go to work for fear of the strikers who threaten them with mischief the first dark night.

M. Louis Adolph Thiers died of apoplexy in Saint Germain, on the 3d inst. Although in his eightieth year he was regarded as the leader of the Republicans in France. His death will be greatly felt. The Government would no doubt like to ignore his funeral, but it will have to render him military honor as a member of the Legion of Honor and former Chief of the State.

Ivan Aksakoff, the head and President of the Slav Democratic party in Russia, has addressed a memorial to the Czarevitch saying that neither the Russian army nor nation is at present able to solve the eastern question and give liberty to any people. The army is badly officered and the Government disregards liberty at home. He wants to have the command of the army transferred to the general who has shown the most ability: he wants a national assembly, wants the Imperial guard removed from the capital and sent to the field, wants a national militia with elected officers to take the place of the regular army. That such an address should have been presented to a son of the Czar, and the petitioners not be prosecuted at once and sent to Siberia, is thought to be highly significant of the state of mind in Russia.

The Russians still hold the Shipka Pass. Both parties are reported to have been reinforced. Suleiman Pasha has made his appearance north of the Balkans. The Russians are supposed to have their attention concentrated on the destruction of Osman Pasha and the capture of Plevna. At Pelisat some five miles to the east of Plevna on the road to Tirnova the Turks made a sort of reconnoissance in force against the Russians. The results of the engagement do not appear to have been any way decisive. The capture of Lovatz after twelve hours of fighting is the only advantage we have to record for the Russians—considerable though it be. It was brought on by the Turks who were disquieted by the demonstrations of the enemy. The possession of this town is thought to give the Russians considerable advantage in their operations against Plevna and Osman Pasha. On the other side the Turks under Mehemet Ali have been quite successful in contracting the field of operations. At this writing the Russians appear to be mostly pushed back from their line in the valley of the Lom. Since our last the Turks have assaulted their foes at Kudikoi near Rustchuck and at Katzelevo on the Kara Lorm not far from Beila. They were successful at both points. At the latter engagement the Russians were obliged to take up a position only eight miles from Beila on the Jantra. At some other points the Turks were not so successful, and the Russians may not be so badly off for having their wings clipped and for being obliged to concentrate. These attacks on the part of Mehemet Ali may indicate that he thinks the more serious operations are likely to be at Plevna for awhile to come. The Turks have been strengthening their garrison at Widdin with a view to what Servia may do. This attempt to cross the Danube was not successful. It is reported that Plevna is taken. On Thursday night of the 5th, the Russians began placing their batteries in position. The next day was a time of cannonading with no great loss to the attacking party. A general attack was made on Sunday and resulted in a complete rout of Osman Pasha's forces. If true this is a great victory for the Russians. Now they can attend to Mehemet Ali and Rustchuck.

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Mr. Geo. W. Henck, 1204 Callowhill St., Philadelphia, is authorized to take subscriptions for the AMERICAN SOCIALIST and to collect pay for the same. He will also take orders for any of our other publications.

Advertisements.

SOCIALISTIC LITERATURE.

The following publications will be sent from the office of the AMERICAN SOCIALIST by mail, post-paid, on receipt of the price:

HISTORY OF

AMERICAN SOCIALISMS.

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